

SPIRITUAL WARFARE

“not against flesh and blood”

Key question

How does the Bible describe spiritual warfare and what does God expect of us in the fight?

Key text

Ephesians 6:10-20

“10 Finally, be strong in the Lord and in his mighty power. 11 Put on the full armor of God so that you can take your stand against the devil’s schemes. 12 For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. 13 Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. 14 Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, 15 and with your feet fitted with the readiness that comes from the gospel of peace. 16 In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. 17 Take the helmet of salvation and the sword of the Spirit, which is the word of God. 18 And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints.”

Introduction:

1. There has been a change in emphasis in the tension between “charismatic” and “non charismatic” evangelicals over the last five years. The issue has moved from “Spirit Baptism” and speaking in tongues to “Power Ministry”. This has been the result, in large part, to the influence of the Vineyard Movement.
2. The modern deliverance ministry examined.
 - a. The characteristics and assumptions of the “Power Ministry” emphasis are distinct.
 1. Human trauma in life **usually** has a spiritual (demonic) link.
 2. Ministry to traumatized individuals should normally include if not **start** with, addressing the spiritual (demonic) elements.
 3. Deliverance (via **prayer**) from spiritual “principalities and strongholds” is often necessary if true healing is to take place.
 4. **Repentance** (emotional breakthrough) is normally the sign that God’s Spirit has ministered to the traumatized person.
 5. Repentance is a **gift** of God that is often granted through intercessory prayer.

- b. The theological basis of power ministry is focused on four distinct elements.
- **Action** - That which works or brings about results is of the Spirit.
 - **Seeking** - The quest of life is to have more of God.
 - **Feeling** - The power of the Spirit is something that can be felt or at least sensed.
 - **Worship** - Ministry grows out of worship that is a sensing of God's powerful presence.
- c. **Strengths of these ministries.** (from *Power Encounters* p.36 by David Powlison)
1. They recognize the spiritual barrenness of the secular modern age.
 2. They encourage Christians to envision the world as a spiritual place.
 3. They challenge the notion that people's problems can be reduced to purely psychological, social, physiological, or circumstantial factors.
 4. They demonstrate love and self-sacrifice.
 5. They demonstrate that prayer matters.
 6. They do not insist that all problems are demonic.
- d. **Deliverance ministry is often accompanied by an unscriptural emphasis on demonism and spiritual defilement.**
1. There is a tendency for some ministries **to blame too much on overt demonic activity.**
 - a. Derek Prince (a deliverance minister) notes that the following signs usually call for deliverance ministry. *Blessing or Curse: You Can Choose*, Chosen Books pp. 45-58
 - Mental or emotional breakdown
 - Repeated or chronic sickness
 - Barrenness and a tendency to miscarry
 - Breakdown in marriage and family
 - Continuing financial insufficiency
 - Being accident-prone
 - Family history of unnatural deaths
 - b. One cannot help but ask what else is there that could go wrong? Demons and curses seem to be blamed for everything.
 2. A demonic origin of a problem, **suggests that we are victims** and cannot be held responsible until we are delivered.
 - a. It is important to note that exorcism in the New Testament record is never seen as the cure for moral failure or character immaturity. Moral problems are addressed in terms of repentance, mind renewal, and disciplined obedience.
 - b. Demonism in the Bible is treated more like a "disease" where the person afflicted is helpless until ministered to through deliverance.
 3. While we see many descriptive accounts of deliverance in the Gospels and Acts, **we find little of its emphasis in the Epistles.**
 - a. In areas like Corinth where you would expect Paul to prescribe deliverance in the face of the congregation's flirting with demonic worship you find exhortation to repentance instead. For example, in I Cor.8 Paul addresses the problem of eating meat that has been offered to a demonic idol. He clearly says (vs.8) that "we are neither the worse if we do not eat, nor the better if we do eat." But he advises the

believer not to eat if it might cause a person who is weak or untaught to stumble in thinking that idol worship is permitted. If ever there was a case of defilement by association, eating meat offered at the alter of a demon would do it, yet Paul has no fear of defilement in the eating.

- b. When Paul speaks of spiritual warfare in Ephesians 6 there is no mention of deliverance ministry.
- c. The Epistles constitute the teaching of the Apostles to the church. If deliverance ministry were to be a front line tactic in spiritual warfare, why is there no instruction to that end?
- e. Five varieties of deliverance ministry.

Charismatic	Third Wave	Broadly evangelical	Dispensational	Roman Catholic
Benny Hinn	John Wimber	Neil Anderson	Merrill Unger	Priesthood
dramatic encounter	evangelism	mind renewal	proof texts	sacrament

A. The nature of Satanic activity in this age

1. The spirit of lawlessness: HUMANISM
2. Accuser of the brethren: GUILT
3. Father of lies: FALSE RELIGIONS
4. Principalities and Powers: OPPRESSION

B. New Testament texts that mention Satan or demons

Matthew 4:1-11,24 6:13 7:22 8:16,28-34 9:32-35 10:1,25 11:18 12:22-30,43-45 13:19,24,28,37,39 15:21-28 16:18-23 17:14-21	John 6:70 7:20 8:44,48-52 10:22-21 12:31 13:2,27 14:30 16:11 17:15 Acts 5:3,16 8:7,9-11,18-24 10:38 13:6-12 16:16-19 19:12-20 26:18	Romans 16:20 1 Corinthians 5:5-7 7:5 10:7-21 2 Corinthians 2:4-11 4:4 11:3-4,12-15 12:7-10 Ephesians 2:2 3:10 4:26,27 6:10-20 Colossians 2:6-15,20 1 Thessalonians 2:18 3:5 2 Thessalonians 2:1-12 3:3 1 Timothy 1:20 2:14	James 2:19 3:13-18 4:1-8a 1 Peter 3:22 5:8-11 2 Peter 2:1-22 1 John 2:18-19 3:7-12 4:1-6 5:18-21 2 John 1-13 Jude 1:6-9 Revelation 2:9-10,13,24 3:9 9:1-21 11:7 12:1-17 13:1-18 14:9-11 15:2
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8:2,12,26-39
 9:1,37-43,49-50
 10:1-20
 11:14-26
 13:10-17,32
 22:3,31-32,53

4:1-3
 5:9-15
2 Timothy
 2:14-26
Hebrews
 2:14-18

16:2,13-16
 17:1-18
 18:1-24
 19:2,20
 20:1-10
 21:8
 22:15

Note that deliverance ministry and exorcism is not mentioned in the epistles while it is described often in the gospels.

C. **Key texts**

Gen.3:1-7

“1 Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, “Did God really say, ‘You must not eat from any tree in the garden?’”
 2 The woman said to the serpent, “We may eat fruit from the trees in the garden, 3 but God did say, ‘You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.’ ” 4 “You will not surely die,” the serpent said to the woman. 5 “For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” 6 When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. 7 Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.”

Introduction

This account of the fall of Adam and Eve is a drama that pictures for us the core issue in Satan’s strategy in the world.

1. Satan’s agenda

a. **Discredit the goodness of the heart of God.** “God’s will is abusive to people.”

There will always be evidence to suggest that God’s will is not healthy and that God is not there or does not care. The goodness of God is the first challenge to faith.

b. **Discredit the integrity of the Word of God.** “God’s Word cannot be trusted.”

c. **Seduce people into a quest for life apart from obedience to God.**

Satan appeals to Eve’s appetite for a quality of life but directs her to find it apart from God. Satan does not want to destroy our hope but rather to distort it. He wants to build our hope in anything and everything but God.

NOTE: The issue is a moral issue with physical consequences.

2. Eve’s sin

a. Eve saw the fruit as good, pleasing, and desirable more than forbidden.

The material world will always pose a threat to the immaterial hope in God’s Word. The challenge is to see that the material world cannot but give limited hope of true life.

b. Eve’s actions followed her perceptions.

Our behavior issues from our core beliefs. We can tell a lot about what a person really believes by watching how they make decisions.

3. Two results of the fall

a. Adam & Eve were given a moral sensitivity and in that sense became like God.

In one sense, the Fall was a part of the development of Adam and Eve. They became more aware of their spiritual condition and thus were better able to appreciate God's grace. The Law of Moses was to have the same effect on all who were under it. Where sin abounds, grace does all the more abound.

- b. Adam & Eve were guilty and felt it.

The enlightenment of Adam and Eve came with a painful stinger. They were introduced to death (the break-down of physical, social, psychological, and spiritual unity).

4. **The emphasis of the Old Testament.**

- a. God placed Israel in the midst of three cultures (Canaanite, Egyptian, Babylonian) that were overtly demonic.
1. Demonological explanations for all events and actions (good or bad) predominated.
 2. Occult idolatry and practices were the norm.
 3. These nations were awash with human addictions (gluttony, drunkenness, immorality, greed, blood thirst, and power).
- b. God's instruction to Israel was characterized by:
1. He minimized Satan. Satan and demons are seldom mentioned in the OT.
 2. He maximized human responsibility. Gen.6:5; Jud.21:25; Eccl.9:3; Jer.17:9
 3. He underscores His sovereign control.
 - a. **I Sam.16:13-23**
 1. Saul's evil spirit is linked with God's punishment of sin not to the power of sin.
 2. David uses music to bring Saul relief.
 - b. **I Sam.28:3-25**
 1. The Lord killed Saul for rebelling and for consulting the medium (I Chron.10:13-14).
 2. Yet the Lord used this evil practice to bring the prophetic curse against Saul.
 - c. **Job 1:6-2:10**
 1. God is in control.
 2. The drama is a moral one.
 3. Job wrestles with God not Satan.
 4. Job repents of self-righteousness.
 - d. See also: **I King.22:6-28, Zech.3**

Matt.4:1-11

"¹ Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.

² And after He had fasted forty days and forty nights, He then became hungry. ³ And the tempter came and said to Him, "If You are the Son of God, command that these stones become bread." ⁴ But He answered and said, "It is written, *Man shall not live on bread alone, but on every word that proceeds out of the mouth of God.*" ⁵ Then the devil took Him into the holy city; and he had Him stand on the pinnacle of the temple, ⁶ and said to Him, "If You are the Son of God throw Yourself down; for it is written, '*He will give His angels charge concerning You; and On their hands they will bear You up, Lest You strike Your foot against a stone.*'" ⁷ Jesus said to him, "On

the other hand, it is written, ‘*You shall not put the Lord your God to the test.*’⁸ Again, the devil took Him to a very high mountain, and showed Him all the kingdoms of the world, and their glory;⁹ and he said to Him, “All these things will I give You, if You fall down and worship me.”¹⁰ Then Jesus said to him, “Begone, Satan! For it is written, ‘*You shall worship the Lord your God, and serve Him only.*’”

¹¹ Then the devil left Him; and behold, angels came and began to minister to Him.”

Introduction

- a. With the demise of “personal responsibility” we hear little about “temptation.” It is more fashionable now to see ourselves as victims of some ism or syndrome. We want to be free from all external authority but reserve the right to litigation if things don’t turn out to our liking. Someone is responsible but it isn’t me.
- b. Victim status is not a category for disciples of Jesus.

1. Basic observations

- a. The temptation has nothing to do with any of the traditional “**obvious sins.**”
- b. The temptation focuses on the “**means**” as the “ends.”
- c. The temptation focuses on the “**abuse of power.**”
- d. The temptation appeals to the **authenticity** of the man of God.
- e. The temptation focuses on **false hope** or “misplaced expectations.”
- f. The temptation is to embrace the **Kingdom without the King.**
- g. Jesus seems to **immediately understand** the threat and the needed response.

2. Temptation is an attack on our IDENTITY.

- a. The temptation comes at the beginning of Jesus’ ministry.
 1. This is immediately after His baptism where His twofold nature is identified.
 2. He identifies Himself with the covenant people as the son of man. He fulfills all righteousness.
 3. He is declared to be the Son of God by a voice from heaven.
 4. He is vindicated in His authority to bear the sins of the world as a substitutionary (representative) yet sinless sacrifice.
- b. Paul underscores this point in Romans 6.
 1. We live in the magnetic fields of two worlds’ - this world and the next.
 2. We will never be free from this body and this world in this life.
 3. The question is: To which world (this or the next) and nature (old or new) are we going to be true?

3. Temptation is linked to our VULNERABILITY.

- a. **Heb.4:15** “For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are —yet was without sin.”
- b. Each of us will have different areas of vulnerability. Many people are tempted to hold on to things too tightly while others hold on too loosely. Some are tempted to eat too much while others are tempted to avoid food.

4. Temptation keeps INCREASING in sophistication. (Note that in Luke’s account #2 and #3 are reversed.)

Temptation #1	Temptation #2	Temptation #3
Satisfy bodily appetites. The distortion of physical and spiritual needs	The means are right but the goals are wrong. The misuse of power and Scripture	The goals are right but the means are wrong. The misuse of means.
Respect the priority of the Word of God.	Respect the priority of the sovereignty of God.	Respect the priority of the worship of God.

5. **Temptation is linked to the WORLD’S promise of life.** Jesus is tempted to find life in the things of this world.

The kingdoms of this world	The Kingdom of God
Temporal / Physical	Spiritual / Eternal
Autonomy	Submission
Socio-political power	Worship

6. Spiritual warfare seems to come in two forms

Overt	Covert
Dramatic demonic activity	Common sense - “angel of light”
Primitive	Sophisticated
Overpowering	Seductive
More common in primitive societies.	More common in developed societies.
Renounce Satan through exorcism	Resist Satan through a renewed mind
The emphasis of the gospels	The emphasis of the epistles

7. **In Jesus ministry He lives out the victory that He won** on the Mt. of Temptation.
- a. He teaches us that if we gain the whole world and yet lose our souls we have failed. We are not to worry or fret over temporal needs but trust God and seek first His kingdom. We are not to fear those who can destroy the body but rather the one who will judge the soul.
 - b. He is careful to do only what the Father directs Him to do.
 - c. His kingdom is not of this world and that is why His disciples do not fight. He distinguishes between God and Caesar.
 - d. The implications for His disciples are significant.
 1. We are not to make of Christ a **Santa Claus** figure who is instrumental to our experience of the “good life.”
 - a. “My physical healing and financial prosperity are what it’s all about.”
 - b. “I just want to be happy and happiness demands temporal blessing.” I don’t want to walk as Jesus did or Paul or Job.
 - c. This is the most immature and primitive spiritual level.

2. We are not to set up little **religious franchises** using Jesus name as a store front for the bolstering of our egos.
 - a. Pride of ministry style, personal experience, spiritual discipline, and fruitfulness can be an expression of our independence from God.
 - b. Competition in ministry - who really has the power and the glory?
3. **Sociopolitical agendas** are to be embraced with great care lest we dine with the Devil.

8. **Misplaced hope**

- a. This is a source of major stress in life.
- b. It is Satan's most effective tool.
- c. Anything but Jesus makes a lousy Messiah.

9. **Jesus' responded with the truth of the Word of God.**

- a. In John 8:44 Satan is described as "the father of lies."
 1. Satan undermines the authority of God's Word. (Eve).
 2. Satan tries to lead Jesus to believe that as long as the goals are right, the means can be ignored.
 3. Satan thwarts the ministry of the disciples. (Acts).
 4. Satan sows counterfeit saints in the church. (Parable of the Tares).
 5. Satan takes away the "sown" Word of God from the lives of those who have not yet borne fruit. (Parable of the Soils).
 6. Satan promotes self-condemnation among believers. "Accuser of the brethren." Rev.12:10
- b. Jesus counters with the truth of God's Word. ("it is written").
- c. Jesus recognizes that the means are just as important as the ends.

Conclusion.

- a. Our identity with Christ is the basis of Paul's exhortation to resist the world and be faithful to the calling of God.
- b. Luther: "When the Devil comes knocking upon the door of my heart, and asks "Who lives here?" the dear Lord Jesus comes to the door and says, "Martin Luther used to live here but he has moved out. Now I live here." the Devil seeing the nail-prints in the hands, and the pierced side, takes flight immediately."
- c. Henry Nouwen's book *In the Name of Jesus* gives his perspective on what kind of ministry it will take to be effective in the future. In reality, it is the same kind of ministry that has always been necessary. He took the three temptations of Jesus to make the following three observations.
 1. True Christian ministry is one that moves from **relevance** (stone to bread) to **prayer** (coming in touch with God's love and then being able to show it),
 2. True Christian ministry is one that moves from **popularity** (jumping from the Temple) to **ministry** (being open enough with people to actually share who you are, good and bad),
 3. True Christian ministry is one that moves from **leading** (receiving the worship of the kingdoms of the world) to **being led** (truly loving people by pointing them to God instead of trying to control them through whatever power base we amass, including our theological education).

II Corinthians 10:3-5

“3 For though we walk in the flesh, we do not war according to the flesh. 4 For the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. 5 We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ.”

NOTE:

- a. Note that in this passage Paul is talking about spiritual warfare.
- b. Paul identifies the warfare as having to do with the way we think, our ideas, our perceptions of reality, our knowledge or understanding. This is consistent with the notion the Satan is an angel (messenger) of darkness.
- c. Paul’s fight plan is to take every thought captive to the obedience of Christ.

Ephesians 6:10-20

“10 Finally, be strong in the Lord and in his mighty power. 11 Put on the full armor of God so that you can take your stand against the devil’s schemes. 12 For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. 13 Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. 14 Stand firm then, with the belt of **truth** buckled around your waist, with the breastplate of **righteousness** in place, 15 and with your feet fitted with the readiness that comes from the **gospel of peace**. 16 In addition to all this, take up the shield of **faith**, with which you can extinguish all the flaming arrows of the evil one. 17 Take the helmet of **salvation** and the sword of the Spirit, which is the **word of God**. 18 And **pray** in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be **alert** and always keep on praying for all the saints.”

Introduction

- a. This is the critical text in Paul’s advice on spiritual warfare.
- b. Notice that he does not seem to have exorcism in mind as a tool for deliverance.

1. Preparation

- a. Standing firm against Satan’s schemes is what is called for.
- b. The ability to take such a stand is related to the preparation that one makes in putting on the “armor of God” - truth, righteousness, gospel of peace, faith, the word of God.

2. Prayer

- a. Praying in the power of the Spirit on a continual basis is emphasized.
- b. Praying for one another is an important part of spiritual warfare.

3. Alertness

- a. Expecting spiritual conflict is a key to success.
- b. The theme of being on guard, watching out, being alert is common in the Apostle’s letters.

James 4:1-8

“¹ What causes fights and quarrels among you? Don’t they come from your desires that battle within you? ² You want something but don’t get it. You kill and covet, but you cannot have what you want. You quarrel and fight. You do not have, because you do not ask God. ³ When you ask, you do not receive, because you ask with wrong motives, that you may spend what you get on your pleasures. ⁴ You adulterous people, don’t you know that friendship with the world is hatred toward God? Anyone who chooses to be a friend of the world becomes an enemy of God. ⁵ Or do you think Scripture says without reason that the spirit he caused to live in us envies intensely? ⁶ But he gives us more grace. That is why Scripture says: “God opposes the proud but gives grace to the humble.” ⁷ Submit yourselves, then, to God. Resist the devil, and he will flee from you. ⁸ Come near to God and he will come near to you. Wash your hands, you sinners, and purify your hearts, you double-minded. ⁹ Grieve, mourn and wail. Change your laughter to mourning and your joy to gloom. ¹⁰ Humble yourselves before the Lord, and he will lift you up.”

Introduction

- a. In this passage, James pictures spiritual warfare as an internal struggle with the lusts of the flesh.
- b. These struggles are manifest in social conflict not demonic possession.

1. Strategy for warfare

- a. Resisting Satan is the counterpart of submitting to God (vs.7) with the promise that Satan will flee from you.
- b. Humility seems to be the doorway for God’s grace in time of need while pride opens the door to Satan and incurs the resistance of God.
- c. Taking responsibility to live lives of holy integrity in submission to God is viewed as the path to victory in spiritual warfare. We have responsibility to clean up our spiritual house.

I Peter 5:8-11

“⁸ Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour. ⁹ Resist him, standing firm in the faith, because you know that your brothers throughout the world are undergoing the same kind of sufferings. ¹⁰ And the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself restore you and make you strong, firm and steadfast. ¹¹ To him be the power for ever and ever. Amen.”

Introduction

This passage combines the teaching of Paul and James.

1. The challenge

- a. Be alert.
- b. Be disciplined.
- c. Resist Satan.
- d. Stand firm against Satan.

2. The nature of spiritual warfare.

- a. Suffering in the world.
- b. A common experience of believers.

D. Deliverance ministry has a place in the church.

1. “Deliverance ministry” (praying for deliverance from demonic powers) while a long standing practice in Roman Catholic and Eastern Orthodox circles has become a growing emphasis in many Protestant Charismatic circles.
 - a. There are **five basic models** used to diagnose and treat human problems.
 1. The **MARXIST MODEL** sees everything in terms of class struggle requiring political revolution as a solution.
 2. The **MEDICAL MODEL** sees everything as a chemical problem that needs a scientific medical solution.
 3. The **MORAL MODEL** sees everything as a volitional problem that calls for repentance.
 4. The **THERAPEUTIC MODEL** defines problems in terms of emotional disease requiring psychotherapy.
 5. The **DEMONIC MODEL** relates most problems to demonic oppression calling for “deliverance ministry.”
 - b. It must be noted that there is valid support for each model.
 1. The problem is one of reducing everything to one particular model or letting one model dominate the picture.
 2. Each model must be respected **IN ITS PLACE**.

2. Deliverance ministry should not be ignored.

- a. There are seven specific accounts of Jesus casting evil spirits out of individuals.

Miracle	Matthew	Mark	Luke
Delivering a demoniac in the synagogue		1:21-28	4:33-37
Casting out a blind and dumb spirit	12:22-32		11:14-23
Delivering a demoniac of Gadara	8:28-34	5:1-20	8:26-39
Exorcising a Syrophenician's daughter	15:21-28	7:24-30	
Casting out a demon from a lunatic boy	17:14-21	9:14-29	9:37-42
Healing a woman infirm for 18 years			13:10-17
Casting out a dumb spirit	9:32-34		

- b. Principles from Jesus’ exorcising ministry. From “I Believe in Satan’s Downfall” p.130 by Michael Green
 1. He did not go seeking demonics.
 2. He cast them out by a word (Matt.8:16).
 3. He acted through the power of the Spirit of God (Matt.12:28) and with faith, prayer, and fasting (Mk.9:29; Matt.17:20)..
 4. On some occasions he “muzzled” a demon (Lk.4:35).
 5. On some occasions he had to repeat his commands to depart (Mk.5:8).
 6. He sometimes commanded the evil spirit never to return (Mk.9:25).
 7. He always directed his commands to the demon.
 8. He made no distinction between those oppressed or possessed by a demon.
 9. He did not heal those with demons but rather cast them out. He healed the sick.
 10. He could exorcise from a distance (Matt.15:28).
 11. He had authority. Even the disciples could make demons obey in Jesus’ name (Lk.10:17, 20).

12. The cross was the supreme rout of Satan and his demons (Matt.8:16, 17).

3. How to tell when a person may need deliverance

- a. When the tormented person is aware of the spirits.
 - b. When you observe symptoms of demonization.
 - Bodily contortions + a history of demonic associations.
 - The voice of the person changes in an unnatural way.
 - A dramatic, irrational, and negative reaction to the sound of Jesus name.
 - There is a negative spiritual reaction along with a dramatic display of physical strength all out of proportion to one's natural ability.
 - The person seems "stuck" and all other attempts to give help have not worked.
- NOTE: Multiple Personality Disorder (MPD) will often manifest the same kinds of symptoms. It will be counterproductive and even harmful to treat MPD as demon oppression in need of deliverance. Become familiar with MPD before you proceed. it should be remembered that Jesus healed those with sickness and exorcised those with demonic oppression.
- c. Some people have gifts of discerning spirits. Their ministry should be welcomed.
 - d. John Wimber suggests the following procedure in power ministry.
 1. The interview - Where does it hurt?
 2. The diagnostic decision - Why does this person have this condition?
 3. The prayer selection - What kind of prayer is needed to help this person?
 4. The prayer engagement - How effective are our prayers? Is there need for more to be done?
 5. The post-prayer directions - What should this person do to remain healed? or What should they do if they are not healed?
 - e. Helpful texts on this topic:

Deliverance from Evil Spirits: A Practical Manual by Francis MacNutt, Chosen Press.

I Believe in Satan's Downfall by Michael Green, Eerdmans Press.

Power Encounters - Redclaiming Spiritual Warfare by David Powlison, Baker Books

4. Special considerations

- a. Deliverance through "**blessed objects.**"
 - **Acts.19:11-12** "God did extraordinary miracles through Paul. Handkerchiefs and aprons that had touched him were taken to the sick, and their illnesses were cured and the evil spirits left them."
 - **Acts 5:15-16** "People brought the sick into the streets and laid them on beds and mats so that at least Peter's shadow might fall on some of them as he passed by . . . And all of them were healed."

NOTE: We should note that these text are descriptive not prescriptive.
- b. References to **territorial spirits.**
 - **Eph.6:12** "the rulers, against the authorities, against the powers of this world and against the spiritual forces of evil in the heavenly realms".
 - **Matt.12:29** Jesus talks of tying up the "strong man" and then being free to plunder the strong man's house.

- **Dan.10** “the prince of the Persian kingdom”

NOTE: These references are not very clear and there is little if any suggestion that the apostles were waging spiritual warfare on this front the way some modern advocates (Peter Wagner, Frank Peretti, etc.) suggest we should.

c. **Spiritual defilement.**

- Spiritual defilement in the OT could come from physical contact with anything that was deemed spiritually unclean. **Ezek.23:7; Lev.18:24**
- Jesus taught that spiritual defilement had not so much to do with what went into the body as what came out of the heart. **Matt.15:11-20**
- Paul seemed to assume that even eating “meat offered to a demon” would not defile a person although it might be forbidden if it lead another (weaker brother) to worship a demon. **I Cor.8:1-13**
- There seems to be no grounds for fear of demonic defilement in the Apostle’s teaching.

Revelation 12

“¹ And a great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars; ² and she was with child; and she *cried out, being in labor and in pain to give birth. ³ And another sign appeared in heaven: and behold, a great red dragon having seven heads and ten horns, and on his heads {were} seven diadems. ⁴ And his tail swept away a third of the stars of heaven, and threw them to the earth. And the dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child. ⁵ And she gave birth to a son, a male {child}, who is to rule all the nations with a rod of iron; and her child was caught up to God and to His throne. ⁶ And the woman fled into the wilderness where she had a place prepared by God, so that there she might be nourished for one thousand two hundred and sixty days.

⁷ And there was war in heaven, Michael and his angels waging war with the dragon. And the dragon and his angels waged war, ⁸ and they were not strong enough, and there was no longer a place found for them in heaven. ⁹ And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who **deceives the whole world**; he was thrown down to the earth, and his angels were thrown down with him. ¹⁰ And I heard a loud voice in heaven, saying, "Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for **the accuser of our brethren** has been thrown down, who accuses them before our God day and night. ¹¹ "And **they overcame him because of the blood of the Lamb and because of the word of their testimony**, and they did not love their life even to death. ¹² "For this reason, rejoice, O heavens and you who dwell in them. Woe to the earth and the sea, because the devil has come down to you, **having great wrath, knowing that he has {only} a short time.**"

¹³ And when the dragon saw that he was thrown down to the earth, **he persecuted the woman who gave birth to the male {child}.** ¹⁴ And the two wings of the great eagle were given to the woman, in order that she might fly into the wilderness to her place, where she was nourished for a time and times and half a time, from the presence of the serpent. ¹⁵ And the serpent poured water like a river out of his mouth after the woman, so that he might cause her to be swept away with the flood. ¹⁶ And the earth helped the woman, and the earth opened its mouth and drank up the river which the dragon poured out of his mouth. ¹⁷ And **the dragon was enraged with the woman, and went off to make war with the rest of her offspring, who keep the commandments of God and hold to the testimony of Jesus.**”

Introduction

- a. Revelation's symbolic language is always subject to diverse explanations so one cannot be too dogmatic in explaining this text.
 - b. Many have suggested that the woman in this chapter speaks of Israel sighting Gen.37:9-11. The 12 stars in verse 1 represent the 12 tribes of Israel.
 - c. Others suggest that the woman represents the church (vs.17).
 - d. Others have understood that this text speaks of Mary, the mother of Jesus. With her offspring being Christ and his church.
1. **The "woman = Mary" interpretation tells us something about spiritual warfare.**
 - a. Satan is pictured as fighting the forces of God in heaven and after being outmatched is thrown to earth where he wages war with the work of God in the earth, centering his attack on Mary, Christ, and His followers.
 - b. The fact of spiritual warfare in our day with God's faithful is clear from this text if we take this interpretation.
 2. **Satan's warfare is against:**
 - a. The woman
 - b. The woman's Son
 - c. The spiritual offspring who are brothers and sisters to the Son.
 3. **The nature of the warfare:**
 - a. It involves Satan, the father of lies, "accusing the brethren," with the shame and guilt of their sin and the sense of rejection from God that it implies.
 - b. The dramatic answer is in the testimony of the believer's who claim the blood of Christ on their behalf.
 - c. The focus of spiritual warfare is on the way we see ourselves in relation to God through faith in Christ. The lack of confidence, the sense of shame, the feeling of rejection, and the invitation to look to our merit as our security are all at the heart of the spiritual conflict.

Pastoral advice

How should we view deliverance ministry?

1. **Seek out people who have had experience** in deliverance ministry if you sense that it may be called for.
2. **Do not be afraid** of deliverance ministry. It will not hurt you.
3. Be aware of **Satan's lies**.
 - "I am a victim and not responsible for my condition."
 - "It is my fault that I am not delivered because my faith was not strong enough."
 - "All my moral, maturity problems are demonic."
 - "Deliverance ministry is the only "true" spiritual warfare."

How should we understand the agenda of spiritual warfare?

- It deals more with our internal battle with faith and shame than our external physical experiences.
- It deals with the message that we receive more than the physical opposition we face.

Questions that you should be able to answer.**1. Specific facts you should know.**

- a. What are key passages in the Bible that refer to spiritual warfare?
- b. Where in the New Testament do we find most of the references to Satanic activity?
- c. What is the emphasis in the epistles when they speak of spiritual warfare?

2. Issues that you should be able to discuss.

- a. What can we learn about temptation from Matt.4:1-11?
- b. What are we to make of “territorial spirits” from a Biblical perspective?
- c. What are the strengths and weaknesses of some of the modern emphasis on demonic activity?